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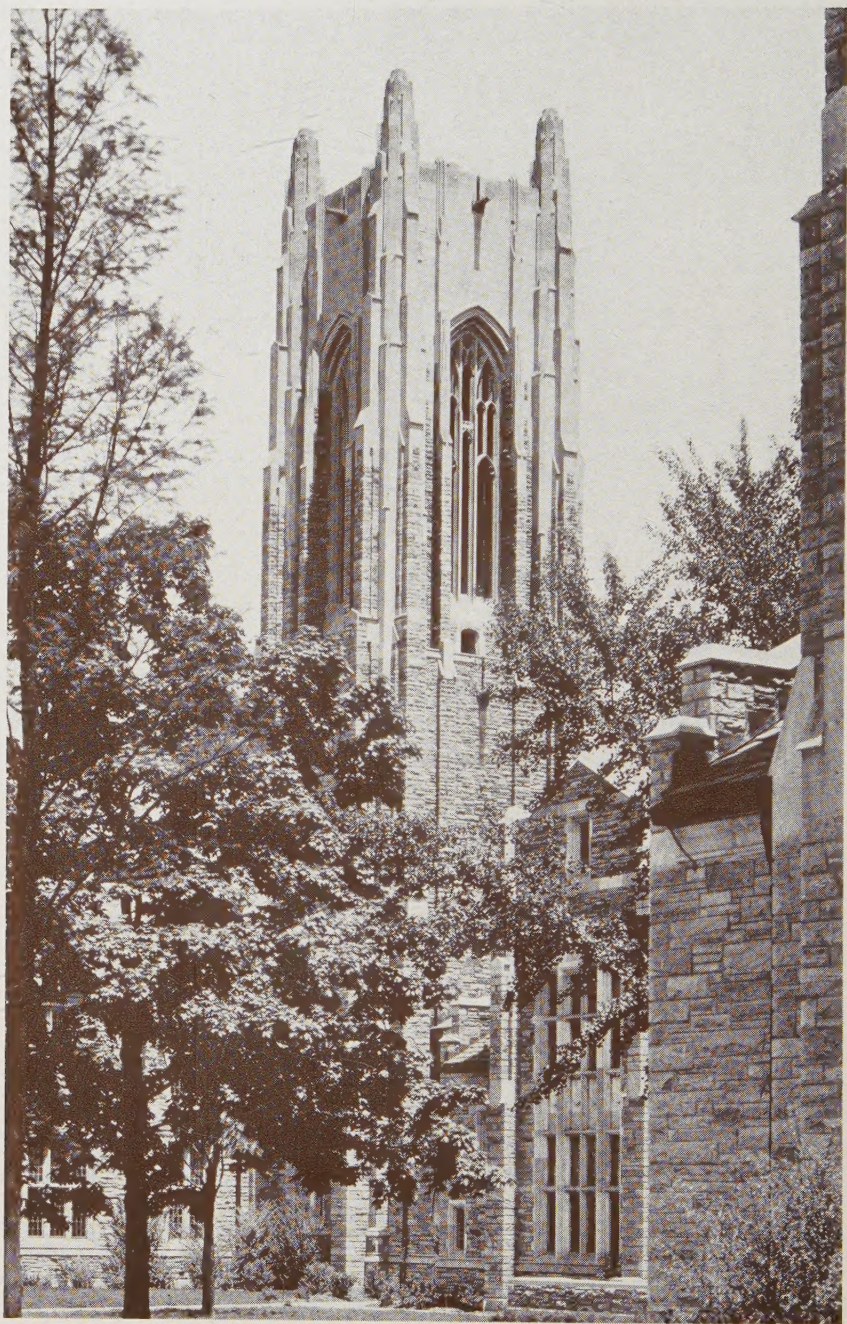
Christian Education Magazine

BOARD OF EDUCATION, METHODIST EPISCOPAL CHURCH SOUTH

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SCARRITT TOWER

Christian Education Magazine

ROBERT H. RUFF, Editor

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Volume XX

SEPTEMBER, 1930

Number 4

The Merger of Boards

THIS issue of the CHRISTIAN EDUCATION MAGAZINE will be the last to be published by the present Board of Education. The new Board of Christian Education takes over the work of the old Board on September 1. The present Board was organized in 1895 and has been in continuous existence since that date. The Magazine was started in 1911 and for nearly twenty years has been the official organ of the Board, serving to acquaint the Church with the work of our schools and colleges. Further, it has done much to stimulate an interest on the part of the Church in higher education. It has always stood for high standards of scholarship, at the same time insisting that our institutions of learning be thoroughly Christian.

The merger of our educational interests which was effected by the General Conference in Dallas provides for a complete reorganization of the Board of Education, the Sunday School Board and the Epworth League Board. The interests of these three boards are to be placed under the direction of the newly created Board of Christian Education. One of the provisions of the reorganization calls for an editorial department, which will have under its direction the publication of all educational leaflets, periodicals, and magazines intended for use in both the local church and those published in the interest of our schools and colleges.

This is a wise plan and should prevent considerable overlapping which has been evident for some time. However, we feel that the publication of the Christian Education Magazine should be continued although its scope and usefulness may be greatly enlarged. The cause of higher education in our Church demands that at least one periodical be devoted to its interest.

Christian Education Magazine

Instead of giving less attention to the work of our schools and colleges, we need to do much more than we have heretofore attempted, putting forth every effort to create an intelligent appreciation on the part of our Church in that vital work which our schools and colleges are doing, and which they alone can do.

The consolidation of all the educational interests of the Church in one Board was perhaps the most important act of the recent General Conference and will, we believe, prove the most far reaching step which the Church has taken in the field of Christian Education. Undoubtedly, the overlapping of educational programs in the local church was largely responsible for this action. Certainly there has been no overlapping of the work of the local church and that of the schools and colleges. In fact, the reverse has been true. There has been no vital nexus between these two fields of service, viz., the local church and the schools and colleges. We believe that the colleges will profit greatly by the new plan as the cause of higher education can now be adequately presented to the local church as an integral part of its educational program. This is not true of the present plan under which the colleges have not had direct contact with the local church.

The Church has chosen wisely in its selection of a leader to direct the work of the new Board. Dr. Quillian is favorably known to the Church as a wise and experienced educator. His record has been one of educational achievements in the several fields where he has labored. He loves the Church and we believe that under his guidance the plan for reorganization will be successfully effected. The responsibility rests upon us to co-operate with Dr. Quillian and his associates in the great undertaking which they have in hand.

A final word needs to be said concerning the work of the Board of Education, which now passes into history, leaving behind it a record of work well done. From its beginning until the present time, the Board has stood for the highest and best in the field of denominational education. The secretaries have been men of outstanding ability, and under their direction the Board has written one of the most important chapters in the history of the Church.

Board of Christian Education

BY MAUD M. TURPIN

INAUGURATION of policies, purpose and program of the new General Board of Christian Education, marked a forward step in the edu-



W. F. QUILLIAN

cational work of the Methodist Episcopal Church, South, and signaled a momentous occasion at the Junaluska Methodist Assembly, Lake Junaluska, N. C., locale of the first annual meeting of the Board, July 8 and 9.

As is generally known, the Board of Christian Education was created by the Twenty-first General Conference in session at Dallas, Tex., May 21, 1930. It represents a consolidation of the former Sunday School, Education, and Epworth League Boards. The merger was accomplished for the purpose of unifying the Church's educational work and thus preventing duplication of activity in the local Church by the three boards specializing in the field of Christian education.

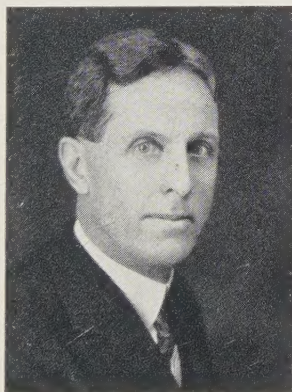
The work of the General Christian Education Board, according to General Conference legislation, is to be carried on with headquarters at Nashville, Tenn., under the direction of the General Secretary, with three

departmental secretaries and such assistants as are necessary. The three divisions under which the Church's educational program is to be fostered are the Department of Local Church; Department of Schools and Colleges; and Editorial Department.

The General Conference elected Dr. W. F. Quillian, former President of Wesleyan College, Macon, Ga., General Secretary of the new Board; and Dr. C. A. Bowen, former member of the Sunday School Editorial staff, was elected by the General Conference as head of the Editorial Department.

Prior to the meeting at Lake Junaluska, the Board had met and organized by electing Bishop Edwin D. Mouzon, President; Bishop Paul B. Kern, Vice-President and Rev. L. H. Estes, of Memphis, Recording Secretary.

The Board in session at Lake Junaluska got off to a good start by electing a Treasurer and Business



W. M. ALEXANDER

Manager, heads of the Local Church, and Schools and Colleges Departments; an Executive Committee and three Advisory Committees for the three major departments.

Christian Education Magazine

Officers and staff of the new Board and their respective principal committee are as follows:

Bishop Edwin D. Mouzon, President; Bishop Paul B. Kern, Vice



J. Q. SCHISLER

President; Rev. L. H. Estes, Recording Secretary.

Dr. W. F. Quillian, General Secretary; Dr. C. A. Bowen, Secretary Editorial Department; Dr. W. M. Alexander, Secretary Department of Schools and Colleges; Dr. J. Q. Schisler, Secretary Department of Local Church, and W. E. Hogan, Treasurer and Business Manager.

The Board will begin to function September 1, by taking over work of the three boards involved in the merger and as soon thereafter as possible assets of the merged boards will be transferred to the Board of Christian Education, and the Board incorporated under the laws of Tennessee.

The Executive Committee, it was decided, will elect departmental assistants at a later date.

Dr. Quillian, the Board's General Secretary, was a member of the educational commission which drafted the general plan of the consolidation. Because of his thorough

understanding of the aims of the consolidation and his familiarity with all of the activities involved, having been a pastor, Epworth League and Sunday school leader, and for the past eleven years the successful president of one of the leading women's colleges in the South, Dr. Quillian was the choice of the General Conference to lead the Church in the new progressive movement.

Dr. Bowen, Editorial Secretary, is also known in the educational world, having been professor of religious education at Millsaps College, Jackson, Miss., up to five years ago when he was called to a post in the editorial staff of the General Sunday School Board.

Dr. Alexander, who heads the department of schools and colleges, comes to the work from Central College, Fayette, Mo., where for several years he has been head of the department of sociology and rural church.

Dr. Schisler, member of the North



W. E. HOGAN

Arkansas Conference, has been a successful pastor, but his outstanding work has been in the field of Sunday school and young people.

Christian Education Magazine

work. For four years he has been superintendent of the teacher training section of the Sunday School Board.

Mr. Hogan, Treasurer and Business Manager, has held a similar position in the Board of Education for twenty years. He is one of the most active and efficient laymen in the Church and prior to his connection with the Board of Education was professor of mathematics at Hendrix College, Conway, Ark.

In the new consolidation, the Board at its session insisted that major emphasis be placed on the word "Christian," and that in all its work the Christian viewpoint be given prominence.

The religious, educational, and property values accrued during approximately fifty years, are to be conserved in the merger and made the basis of further advance in the field of Christian Education by the Church.

The Board of Christian Education incorporates nearly fifty years of organized Sunday school work with over two million pupils enrolled in 16,000 Sunday schools; 100,000 Sunday school workers taking credit courses annually in standard training schools, and contributions of the Sunday school constituency to Methodist causes totaling more than three million dollars.

The Epworth League embraces a history of forty years and enrolls approximately 250,000 young men and women in its organization. The Epworth League is the main recruiting field for ministers, missionaries and other Christian workers.

The work of the Board of Education has been in operation for

thirty-six years and is vested in a Methodist-wide system of seventy-one schools and colleges whose endowment and equipment aggregates \$100,000,000. These schools, colleges, and universities enroll annually 33,000 students and maintain a faculty of over 2,000 teachers. The three universities, namely: Emory at Atlanta, Ga., Southern Methodist at Dallas, Tex., and Duke, at Durham, N. C., through their theological seminaries and schools of religion are largely responsible for the training of the Southern Methodist ministry, while in Scarritt College for Christian Workers, at Nashville, Tenn., women missionaries and Christian layworkers received specialized training. In the merger, these interests will be administered by the Department of Schools and Colleges of which Dr. Alexander is head.

In the new Board, the Editorial Department will provide for the preparation and publication of all necessary literature. Hitherto this literature has been issued under the three separate boards composing the consolidation.

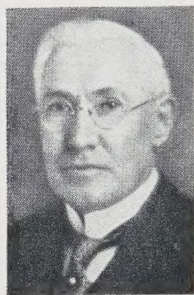
The new Board is one of the largest in the Church. It is composed of five bishops; eighteen traveling elders and twenty lay members, half of whom are women, elected by the General Conference.

In each of the thirty-eight Annual Conferences in the United States, a similarly constituted Board will succeed to the responsibilities, powers and assets of the Annual Conference Boards known as Education, Sunday School, and Epworth League.

What Our Church Schools Have a Right to Expect from the Church

BY BISHOP JOHN M. MOORE

WHAT is a Church school? That is no idle or unrelated question. A school is never a private institution. Its purpose is the mental and spiritual development and furnishing of



BISHOP MOORE

human beings, and human beings are never private entities, but factors in the social structure and relationships of the race. Society is necessarily concerned and involved in the production of these factors and also in the institutions

that direct, if not control, the processes of their development. While education is intensely personal, it is vastly more. The entire social fabric of the present and the future will depend upon the elements that enter into education. For this reason schools are social institutions and cannot be owned and controlled independently of the people whom they effect any more than human beings can be owned and controlled. To build a school, college, or university is to create a social partnership with a community and assume a social responsibility, which cannot be lightly abrogated nor inconsiderately administered. An institution of learning is a public trust by whomsoever it may be founded and maintained. It is made so by its purpose to give mental and spiritual development and equipment to human beings.

A Church school is an institution of learning founded by a Church, schematized by a Church and motived by a Church. It takes more than

being founded by a Church and receiving aid from a Church to make a school a Church school. There are principles, ideals and loyalties involved. A real Church school is an educational institution that is devoted and loyal to the purposes and aims which the Church had in founding and establishing it. It is a school that preserves and promotes the aims and ends for which the Church stands.

The Church has a right to expect loyalty and service from the school to which it gives its life, its thought and its sacrificed support. Nothing has been more disappointing and more heart breaking than the indifference, the infidelity and sometimes the hostility which some schools or some members of their faculties, founded by the Church and for the Church, have exhibited toward the Church. For all this there has been possibly a sufficient reason but this reason should never have been allowed to develop. Censure was due somewhere. The school and the Church should never be forgetful of their vital obligations to each other and to the humanity that they are called upon to serve.

The Church school has the right to expect from the Church the scholastic freedom to live a genuinely educational life in keeping with the highest educational principles and ideals which honest educational processes have developed and established. Schools and their management and faculty are not unfrequently hampered and hindered by criticism of their procedure which conscientious educators consider legitimate and correct. Their methods of arriving at truth and of producing men and women who can handle knowledge

Christian Education Magazine

hypotheses, problems, and intellectual responsibilities have not been flippantly or inadvisedly adapted. The teachers of the race have been very serious minded persons and they are for the most part in even this day. They are not without error, to be sure, but the scholastic freedom which they require for themselves they grant to others and by this freedom they correct each other and promote truth.

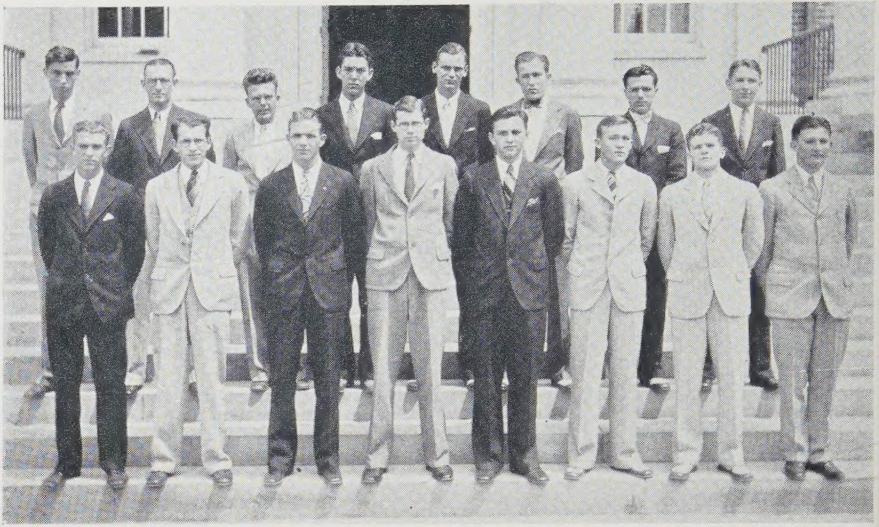
The school has a right to expect that the Church understands education and that it will support and be loyal to the highest educational standards. To be sure there are many Church members who do not understand education and its standards. They have had no opportunity to know what it really is and means. They have had no educational advantages and no introduction to educational processes and purposes. But the membership of the Church that was responsible for the founding and the maintenance of the schools should know what it is all about and the high ends that are to be achieved.

Christian education must bear the genuine marks of all Christian character, whether in an individual or an institution. Pretense that deceives always destroys. To be self deceived about the integrity and value of the school which one promotes or to deceive another by claiming for a school that which it does not have is unchristian in itself and criminal toward the youth that seeks mental and moral training. The school may well expect that the Church understand just what education is, what true educational standards require, what is necessary to maintain these standards, and the determination on the part of the Church that its school shall be all that it claims to be. The school has a right to expect

that the Church will be sympathetic toward the findings of science, philosophy, literary criticism and sociological investigation, which are commonly accepted in their respective circles. The germ theory of disease is commonly accepted now but it was not when it was first proposed and the head of Zion City does not accept it now. The Church has accepted the teaching that the earth is round. It was long after it was proposed before it was accepted. The Copernican theory of the solar system brought men to martyrdom before it won full acceptance. There are many theories, hypotheses, propositions in all fields of learning which are now commonly accepted in their respective fields to which the Church often looks askance, and especially that part of the Church which will not or cannot investigate or estimate them.

The Church schools have a right to expect of the Church that it will provide and sustain men and women who can and will do first class educational work. A poor teacher, whether in his ability, his training, his personality, or his manner of instruction is an embarrassment and a detriment to a school. There are mediocre teachers just as there are mediocre farmers, artisans, physicians, lawyers, and ministers. These gravitate by well-known laws to the schools which can give only meager support. The teacher who is in demand can make demands and he will go where his demands are met. His demands are not always financial, nor usually so, but he requires what will enable him to give full expression of himself as a teacher of truth, and personalities. Schools that are to do first class educational work must have teachers who can and will do first class teaching.

The Church schools have a right



FIRST GRADUATING CLASS, EMORY JUNIOR COLLEGE, VALDOSTA, GA.

to expect that the Church will supply the facilities in libraries and laboratories as well as in dormitories and gymnasiums for meeting the actual requirements of first class educational work. To carry on instruction without the library for research and the laboratory for experience and demonstration is to restrict severely the instruction. The library is so central to college and university work that the library building should be the central building and the first to be erected. Science to-day is so dominant in the world's life and thought that its study is a necessity. That makes the laboratory a necessity especially in all instruction in biology, chemistry and physics. To found or maintain a college or university in this day is to assume the solemn obligation to supply the facilities for doing first-class educational work.

If Church schools are to stand on an equal educational footing with other schools and do the educational work of equal merit with that done anywhere else, then they must have the faculty, the libraries, the laboratories and other facilities which will

insure to them this equal standing. Not to possess these is to have the Church schools discounted by their associates and by the public. This the Church cannot allow. Back of it all must be an endowment of sufficient size to give adequate support to the program which has been laid for the institution. Here has been the disastrous deficiency with Church schools. They have lived at a "poor dying rate" because they have not had that basis of supplies which only an adequate endowment can insure.

The problem of the Church school, yea, the problems, would be solved if the endowments were brought to the figures which authorities in college finance have determined as absolutely necessary for the proper maintenance of the school. Why should the Church school be willing to operate on a more narrow basis? The next movement in behalf of the Church schools should not be to erect new buildings of whatever kind, but to build the endowments to those dimensions which the institutions must have to enable them to do first class educational work.

Christian Education Magazine

We need a new movement in the Church for educating its membership and constituency as to the meaning, the purpose and the requirements of its educational program. There is need for a friendly educational atmosphere in the Church body by which the Church school may be sustained. Many of the leading Church members have no special interest in our Church schools, much less a sense of obligation for them and loyalty to them. To them the school of their Church is no more than any other school. This state of mind is not one of antagonism but of indifference due to lack of knowledge of the educational re-

sponsibility and program of the Church.

The Church needs to be made education-minded, through educative processes. All this calls for a new movement on the part of our educators to win the Church membership to new zeal and service for the Church schools. By addresses, by lectures, by articles in the Church and public press, our educators may well seek to create new interest in and new enthusiasm for their respective institutions and for our educational program as a whole. The new awakening is a possibility. Let all education-minded persons give aid in making it an actuality.

The Philosophy of a Philanthropist

FEW men in the history of the world have given so generously to the cause of education as did the late James B. Duke. Although he was not a college or university product, yet he believed that a great educational institution offered the best way to increase wisdom and promote human happiness. In setting up the Trust Fund for Duke University, he said:

"I have selected Duke University as one of the principal objects of this trust because I recognize that education, when conducted along sane and practical, as opposed to dogmatic, and theoretical lines, is, next to religion, the greatest civilizing influence. I request that this institution secure for its officers, trustees and faculty, men of such outstanding character, ability and vision

as will insure its attaining and maintaining a place of real leadership in the educational world, and that great care and discrimination be exercised in admitting as students only those whose previous record shows a character, determination and application evincing a wholesome and real ambition for life. And I advise that the courses at this institution be arranged, first, with special reference to the training of preachers, teachers, lawyers, and physicians, because these are most in the public eye, and by precept and example can do most to uplift mankind, and, second, to instruct in chemistry, economics and history, especially the lives of the great of earth, because I believe that such subjects will most help to develop our resources, increase our wisdom and promote human happiness."

Section of Episcopal Address on Higher Education

Our Universities.—Emory University and Southern Methodist University hold a special relation to the whole Church. By authority and under the direction of the General Conference both these institutions were founded. The entire Church, therefore, has a solemn responsibility with reference to them. More recently, through the munificent and far-seeing liberality of Mr. J. B. Duke, Duke University has been organized around Trinity College and is seeking in every way to perpetuate the traditions and ideals of that noble institution. Not only North Carolina, which Mr. Duke loved, but Methodism, whose teachings he held in high reverence, and the nation at large are debtors to Mr. Duke for making possible the building of this great institution in our Southland. These universities now begin to make possible the training of our leaders in closer touch with our own institutions and ideals. And this is greatly needed. For we make bold to affirm that there are ideals of faith and of home life and of American civilization which we of the South have had given to us in sacred trust. Their preservation is our high privilege. Their perpetuation will make for the enrichment of the lives of all our people. We recommend to our young men and women that, in making plans for preparation for their life work, they consider the opportunities for advanced study now offered at our own universities.

The Place and Value of the Small College.—Some years ago the impression gained headway that the small college had served its day of usefulness and must at last give way to larger institutions. That opinion was wholly erroneous. Too much

we in America have been obsessed with the idea of bigness. The popular conception of a great institution of learning has too often been an institution with big buildings and with thousands of students. We now see plainly that the best educational work is done where, as in the small college, the student comes in daily contact with his teacher and where Christian ideals have full right-of-way. Out of such institutions have come our preachers and teachers, our Christian business men and the mothers of Christian children. And to such institutions must we turn more and more in the future for the best training in character and equipment for the actual work of everyday living. We invite the attention of men of means to our small colleges. We know of nothing that would make a larger contribution to the work of the kingdom than liberal gifts made to the colleges of the Church.

Your Board of Education, as such, has no other source of income for the assistance of our smaller schools than the funds that come through the channel of the regular assessments. Often even a small contribution from the Board of Education would make it possible for a struggling school to pass through a time of crisis. We suggest, therefore, that in levying the regular assessments for the coming quadrennium you consider the needs of these institutions. Such sums of money available at such times of need would be of value far beyond the size of the immediate gift from the Board of Education.

Larger Endowments Required for Our Schools of Religion at Emory University and at Southern Methodist University.—We have mentioned the fact that Emory Uni-

Christian Education Magazine

versity and Southern Methodist University were established by authority of the General Conference and that the whole Church, therefore, has a responsibility with reference to these two institutions. We would especially call your attention to the Schools of Religion which are vital parts of these universities. The Church was to be congratulated that at the time of their founding these schools for the training of our preachers, found it possible to bring to their faculties men of scholarship and ripe experience. This they were able to do because these men were willing to make sacrifices in order to serve the Church. And their labor has not been in vain. Already from our theological seminaries numbers of well-trained young men have gone into the work of the ministry. On circuits, in stations, and as teachers these men who have done their work of preparation at Emory and at Southern Methodist University have already taken rank with the most efficient men in our ministry.

We come now to say to the whole Church that steps should immediately be taken more adequately to endow these institutions. Endowment is needed that our theological professors may have a living that will keep them above the drudgery line. "The laborer is worthy of his hire." Endowed scholarships are imperatively demanded to assist young men of approved ability to go forward with their studies; for most of our young preachers are the sons of fathers and mothers who live in moderate circumstances. By the time they have completed their college course they have already exhausted their financial resources and frequently are in debt. If they are to

go forward with their theological studies, they must have financial assistance. Older institutions in the North and East are able through their endowments to hold out opportunities for aid that many of our most gifted young men are unwilling to refuse. As a result numbers of them leave us and do not return. We are glad for our young men to gain the broadest outlook; but we believe that one should first establish one's self in the history and doctrine of one's own Church and acquaint one's self with the men with whom one expects to be a colaborer; before undertaking to pursue theological studies in other institutions. And to mention what is more important than all this, there is a spiritual emphasis that the world needs to-day just as much as it was needed in the day of the Methodist revival. The first thing any young preacher needs is a deep and genuine evangelical experience. The secret of the power of Methodism has always been in our emphasis on experience. Here, indeed, is the central testimony of Methodism. We should be false to a solemn responsibility, therefore, if we did not unitedly call upon this General Conference to consider and approve plans for the liberal endowment of our Schools of Religion, that the men who are to stand in our pulpits may come under the influence of experienced teachers who are able to lead them into a growing evangelical experience, that, when they stand before the men and women who have lost their way or who have been beaten down by sin, they may be able to speak with that certitude which comes only from a definite experience of personal salvation through Jesus Christ.

Better Education for Less Money

BY R. G. BOGER

"BETTER Education For Less Money" is the slogan which the administration of Weatherford College has adopted and is endeavoring to put into practice. Weatherford College has an endowment which is small but sufficient to keep the wolf from the door and sufficient to assure her of a future.

The tuition and fees at Weatherford College are about the same as they are at most junior colleges but an unusual feature has been worked out in the dormitory system which has excited a great deal of favorable comment. The college calls these dormitories "co-operative homes." In the girls dormitory a director is employed. This director has her degree in Home Economics and she supervises all of the activities of the young ladies who stay in this home. In addition to this supervision she teaches a course in foods—Home Economics—two hours of theory per week, just as any other laboratory course, and three hours of laboratory

work per week. The laboratory work of course is done in the kitchen. The girls prepare the food which they eat and which they serve to the other girls of the dormitory. The young ladies are divided into groups, each of which has different tasks at different times. One group washes dishes for one week, another group is cooking this week and a third group will be cleaning house. Consequently, this is a most practical course in Home Economics. At the end of each month the actual cost of operation for that month is determined and prorated among the young ladies present. Hence, those who stay in this dormitory not only get the benefit of the low cost of living but they also get wonderful practical training in cooking, and housekeeping and they also get college credit for the work that is done. As far as the authorities of Weatherford College know, Weatherford College was the first school in the United States to adopt such a plan.



FACULTY AND CLASS OF 1930, WEATHERFORD COLLEGE

Christian Education Magazine

The young men with their dormitory life have a similar experience to the young ladies except they do not do their cooking nor do they get any kind of college hours credit for the work which they do. Every boy who enters this home however, is placed on a shift and in turn washes dishes, waits on tables and does whatever other work there is to be done. The boys' expenses have averaged about \$16.00 per month and the young ladies averaged during the past session \$15.00 per month.

It is especially interesting that

Weatherford College does have most probably the best scholastic record in senior colleges of any junior college in Texas. It is also interesting to know that they have won as many competitive championships as any five junior colleges in Texas. Personal attention is given every student and every activity. Practically all of the students who come to Weatherford College come at a sacrifice and work while they work or play while they play. So, endeavoring to give "better education at less expense" seems to be working out in a very practical way.

Mrs. Lucy Henderson Robertson

THE Church press announces the death of Mrs. Lucy Henderson Robertson, which occurred in Greensboro, N. C., May 28. For almost fifty years she was identified with Greensboro College. From 1902 to 1913 she served as president of the college, and in this capacity she rendered faithful and efficient service. During the two years preceding her election to the presidency of the college she acted as lady principal and after the period of presidency she maintained the relation of president emeritus to the college. Mrs. Robertson early championed the cause of the woman's college and was a leader in the movement which fought to provide college training for the young women

of her State. She not only gave herself to the work of the college but she served in various capacities of Christian work and leadership, including the presidency of the Woman's Missionary Society of the Western North Carolina Conference. She was a staunch advocate of the cause of temperance and was a leader in the work of the Woman's Christian Temperance Union.

Mrs. Robertson is survived by two sons, Charles Robertson, of Hillsboro, N. C., and William Robertson, of Richmond, Va. The funeral services were held in West Market Street Methodist Church, of Greensboro, and interment was in Green Hill Cemetery.

Governments Recognize the Paramount Importance of Education

THE good education of youth has been esteemed by wise men in all ages as the surest foundation of the happiness both of private families and of commonwealths. Almost all governments have therefore made it a principal object of their attention

to establish and endow with proper revenues, such seminaries of learning as might supply the succeeding age with men qualified to serve the public with honor to themselves and to their country.—*Benjamin Franklin.*

A Christian College*

BY DEAN LUTHER A. WEIGLE

THE primary interest of the Christian college is in persons rather than in subjects or in things. In this respect it is at one with its



L. A. WEIGLE

Master, who taught us to regard persons as meant to be children of God; and it is at one with much of the best of modern educational theory and practice which lays increasing emphasis upon the development of free, self-controlled, full-orbed personality as the goal of education. Now as never before, teachers are placing the pupil himself at the center of the educative process. Older plans of education were largely material-centered. They set out with a more or less fixed body of knowledge which had to be transmitted; and their course was determined by the logical arrangement of the subject to be taught. Teachers now realize that the needs of the pupil, his problems and interests and life situations, are of primary importance in determining the total course to be followed.

The principles of modern educational theory and method lend themselves to the fulfillment of the Christian purpose more naturally and readily than did older, more formal and material-centered systems of education. This is not to say that all of modern educational theory and practice is Christian; it may be associated with agnosticism; materialism, and secularism, and it is so associated in the thought and work

of some teachers. But its natural and normal affiliation, I believe, is with the principles of the Christian faith, and with the freedom and richness of personality which is in Christ Jesus.

The Christian College is personality-centered. Its fundamental aim is not the extension of human knowledge as such, but the development and enrichment of the personality of the student. Its primary method is the fellowship of teacher and learner in the quest for truth, for beauty, and for the good. It teaches by the dynamic contact of life upon life, and friendship of person with person.

The Christian college finds its standards of personal worth and social good in Jesus' Way of Life. It believes that Jesus understood life's true values; and it undertakes to base its own corporate life upon his ethical principles, and to lead its students to understand and accept them. That means the acceptance and practice of the principles of love as He enunciated it and lived it. It means the practice of the Golden Rule, and the estimation of all goods and all greatness in terms of service. It means the acceptance of that remarkable reversal of the judgment of the world respecting happiness, which is recorded in the Sermon on the Mount. It means fighting the battle against one's own sin, not merely in the field of external behavior, but in the inward depths of the heart, in the secret springs of thought and motive. It means a resolute stripping oneself of all sham, pretense and insincerity, and living a true, straightforward, honest and fearless life.

It means, moreover, the application of these principles of Jesus, not

* Address in part delivered by Dean Weigle at the inauguration of Dr. Clarence M. Dannelly as President of Kentucky Wesleyan College.

Christian Education Magazine

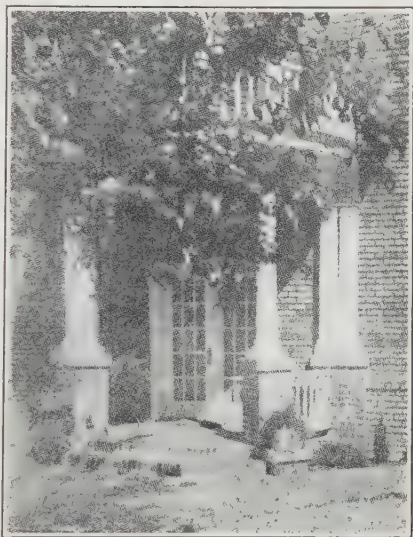
only to individual lives, but to the whole body of human social relations. Christ's conception of the Kingdom of God was a vision of a new social order, as well as a new relation of individual men to the Father of their being. In our day the social application of the principles of Jesus involves problems of peculiar urgency and of unprecedented difficulty, the solution of which, in terms of his own practice, demands of the Christian not only a sincere purpose to abide by the principles of his Master, but intelligence, open-mindedness, and willingness to learn and face the facts in the various fields in which these principles are to be applied.

The principles themselves are clear. There is nothing hazy about Jesus' ethical teaching. The difficulties lie, partly in the fact that men live up to it so poorly, partly in the changing circumstances which keep confronting them with ever-new and perplexing problems. Time makes ancient good uncouth. The forms even of Christian morality change as the generations come and go, each conditioned by the successes or failures which it inherits and the opportunities which it discovers. But beneath all change there abide certain principles of eternal ethical good, and the Christian finds these principles revealed in the life and teaching of Jesus. In Him was life and His life was the light of men.

The Christian college accepts Jesus' revelation of the character and disposition of God. Jesus' Way of Life was grounded in his understanding of the structure of the universe. Love, forgiveness, mercy, sincerity, and good will are principles of His life, not merely because they are ideal aspirations of His own, or because men have agreed to regard these as virtues, but because they lie

at the heart of reality. God has these qualities. God is love, forgiveness, mercy, grace, truth.

Jesus accepted the conception of God which the great Hebrew prophets had proclaimed. He took for granted the high and pure ethical



BUTLER ENTRANCE
WHITWORTH COLLEGE

monotheism, the conceptions of the goodness and justice of God, and the truths concerning the creative and sustaining relation of God to the universe which had been revealed to men through them. But he went beyond the prophets in His teaching with respect to the Fatherhood of God. Without loss of the principle of God's sovereignty, or blurring out of His justice, Jesus' characteristic and constant emphasis was upon the character and disposition of God as the Father of men. He revealed God as loving men, caring for individuals as well as for nations, seeking men to be His children, hearing and answering their prayers as a parent would his child's request, forgiving

Christian Education Magazine

freely their folly and wrong, redeeming them from sin, and empowering them by His grace to newness of life. This was the gospel—the good news—that Christ came to bring.

The miracle in Jesus Christ is that he not only taught this gospel—this good news—about the character and disposition of God. He Himself was the gospel. He lived it. In Him the character and disposition of God “dwelt among us, full of grace and truth.” If we try, by the farthest stretch of the imagination, to conceive what God would be like were He to assume flesh and be as one among men, we cannot get away from the character of Jesus Christ. Discussions concerning the divinity of Christ too often proceed upon a logical basis quite contrary to fact. The question is asked, Was Jesus divine? as though we first knew what God is like and could then undertake to compare Jesus with Him. The fact is just the opposite. It is Christ whom we know, and our question must be: Is God like Christ? Is God what Christ revealed Him to be?

The Christian college seeks to know the truth, and is loyal to the truth whenever and wherever found. Its Christian purpose is not to be conceived in static, dogmatic terms, as the mere transmission from generation to generation of fixed, changeless formulæ for all delivered to the saints. The ideas of growth, of progress, of discovery are essential to its being both because it is a college and because it is Christian. If its Christian faith and purpose are to be stated, as we have stated them, in terms of the supreme value of personality, the eternal worth of Jesus' principles of living, and the truth of his portrayal of the character

and disposition of God, there is ample room and freedom for the quest of new ranges of truth and for criticism of older formulations which fresh experience proves to be inadequate. There is no contradiction between the obligation of the college to discover and teach the truth, and its purpose to be loyal to Christ.

The Christian college deals with that range of life where growth is most possible and most profitable to the cause of Christ. The spirit of youth rightly calls into question old ways of action that have become mere habits, creeds and dogmas that have become empty forms, ancient virtues that no longer equip men for the real battles of life. This renewal of the generations is God's way of ensuring that there shall be constant testing and sifting and revaluation of human opinions and powers. It is the business of the Christian college, not to repress, but to afford stimulus, materials, and fellowship to the eager ambition of youthful minds. And it can do this in a spirit of loyalty to Jesus Christ, not in antagonism to him.

Here, then, briefly described, are four principles which, as presuppositions or elements in a basic philosophy of life, undergird and sustain the educational work of a Christian college. These principles guide its life, and it seeks to help its students to apprehend them and to build their own lives upon these sure foundations. Not by the authority of force or compulsion; not by the weight of inertia or mere custom; but in the free spirit of inquiry and in the happy fellowship of Christian living, the Christian college seeks to bring its students to know the truth as it is in Christ Jesus, and to experience the redeeming power of His Gospel.

Newly Elected College Presidents



1. David Kirby, President of Morris Harvey College. President Kirby for the past several years has been a member of the Morris Harvey faculty and was elected to the Presidency in June.
2. Dr. E. R. Naylor, new President of Athens College, comes to his present position from Logan College, where he served as president for the past two years.
3. President W. W. Jackson, of Westmoorland College. Since 1921 President Jackson has been the head of Wesleyan Institute, spending last year in graduate study at Yale.
4. Robert Sinclair Daniel, President of Martin College, succeeds Dr. G. A. Morgan. President Daniel, until the election to his present position, was a Professor of Law in the University of Louisville.
5. Robert H. Ruff, elected in June to the Presidency of Central College. Dr. Ruff comes to his new position from the Board of Education of the Methodist Episcopal Church, South.

Student Conference Aims

FROM many quarters the challenge has come to the Board of Education to justify its policy of holding Student Conferences throughout the connection. As the Board during the past year held six such conferences under its own authority and shared in two others jointly with other student organizations, it should experience no great difficulty in giving satisfactory reasons for its course of action.

It is quite clear that some of the deepest spiritual needs of students are not being adequately met. It is equally clear that a very large number of students are not effectively reached by the religious appeal. In an endeavor to meet these deeper spiritual needs and to multiply the number of students affected, the Board of Education began to hold state and regional student conferences.

One of the deepest needs of students to-day is the experience of the warm heart in the religious life. To help them recover the experience of a "heart strangely warmed" by personal friendship with Jesus is the first aim of these conferences. Frankly, a new evaluation of the emotions has been undertaken. The kindling and release of genuine enthusiasm without embarrassment has been attempted. The attitude of abandon in pursuing a high and holy purpose has been cultivated. The effort has been made to generate a positive feeling for Jesus and not rest satisfied with producing merely an intellectual appreciation of his significance. The prevalence of the critical spirit among students, the desire to approach every question from a coldly intellectual point of view, the incorrect emphasis upon what is called the scientific approach have made it seem wise to gather students together with a frank challenge to expose

themselves to the heat as well as to the light of the person of Jesus Christ.

A second need, scarcely less acute than the one just mentioned, is the need of a true appreciation of the Church. To help students know and understand the breadth and the depth, the sincerity and the courage of the Church as the agency through which the spirit of Jesus may, most effectively, express itself among men, is the second aim of our Student Conferences. It has been startling to discover the wistful yearning on the part of many students for a note of reality in discussing the relation of the Church to the important questions of the day. They have somehow received the impression that, in relation to these problems, the Church is woefully belated, or willfully blind, or selfishly intolerant, or cowardly in the extreme. To bring them together under the auspices of one of the Boards of the Church and ask them to face up to the requirements of Jesus in all human relationships has already resulted in changing the attitude and heightening the devotion of scores of students toward the Church. They have been enabled to discover that the particular branch of the Church to which they belong is courageously and constructively grappling with such social problems as industry, race, war and peace, and related questions.

A third service that needed to be rendered to students was the development of the values of homogeneity in fellowship, or, in other words, to show the right uses of denominational loyalty. It has been a revelation to Methodist students to discover how many of them there are who are already bound together by common ideals and basic convictions. "It made me glad to find other young folks as earnestly following Christ's



COLLEGE AND UNIVERSITY RELIGIOUS LEADERS AT THE RETREAT HELD AT LAKE JUNALUSKA

example as I try to do, and even more so." And another: "The inspiration that came from the fellowship which we enjoyed was another fine fruit of the Retreat. The blessings of meeting and associating with folk who are trying to follow their Master meant much to us. And the new links that were added to the chain of friendship made us feel that it was good to be there. I was certainly glad to get acquainted with other student workers in our field. Blank was the only one I knew. It meant much to me to talk with the ones who are working with girls." Some had supposed that it was necessary to go outside the denomination to which they belong to find spirits kindred to their own. They have learned through these conferences that within the Methodist Church itself there are hundreds of students who are like-minded with reference

to the ideals of Jesus and the responsibilities of the Christian life.

Last of all by convincing students of the practical usefulness of the Church as an instrument in doing the will of God they have been encouraged to become themselves factors in world redemption. They have seen more clearly than ever before that the local Church where they live is, after all, the field of force which can best be utilized to accomplish humanitarian aims and minister to personal, spiritual needs. With the means so immediately near the challenge to service has been given multiplied force and the will to achieve something distinctive in the way of acceptable service has been greatly strengthened.

A student writes, "The Conference opened specific ways of serving the Master, ways which are suited to the differences in personalities, capacities, and desires."



STUDENT ACTIVITIES

1. May Day Scene, Galloway Woman's College.
2. May Queen and Attendants, Randolph-Macon Woman's College.
3. Inaugural ceremony of student president, Woman's College of Alabama.
4. May Day scene, Lander College.

Randolph-Macon's Century of Service

BY T. MCN. SIMPSON

THE decade of the thirties a hundred years ago was marked in Methodism by a movement toward provision for higher education under the auspices of the Church. The first of the institutions established for this work was Randolph-Macon College, chartered by the General Assembly of Virginia on February 3, 1830. This is therefore Randolph-Macon's Centennial year and the formal celebration of the anniversary has been placed in the fall, on October 23 and 24.

The President of the United States will be the guest of honor on the second day of the centennial and will deliver an address at the morning exercises on that day. He accepted very graciously the invitation extended him by President P. E. Blackwell, who was accompanied by two prominent alumni of the college, Senator Claude A. Swanson and Representative P. H. Drewry, and by Senator Carter Glass.

While the final announcement of details of the program has not been made, the tentative announcements give evidence that the occasion has been planned on simple and dignified lines.

The morning of the first day will be devoted to a program stressing the relation of Church and college and celebrating a century of service in the cause of Christian education. It is expected that an important part will be taken by Bishop W. B. Beauchamp, himself an alumnus of Randolph-Macon and the presiding bishop of the Virginia and Baltimore Conferences, which are the patronizing conferences of the college. President W. P. Few, of Duke University, has also accepted an invitation to speak and it is probable that there will be at least one other

speaker on the theme—of the morning program.

Thursday afternoon, October 23, has been left open so far as formal exercises are concerned in order to provide ample opportunity for class reunions and personal contacts of returning alumni. An exhibit of collegiana is planned to serve as a stimulus to reminiscence. For the benefit of visitors from a distance, delegates of institutions and learned societies and others, a tour of the near-by battlefields is being planned. In recent years the region around Richmond has been carefully marked and the roads greatly improved so that a tour of some of the most historic spots of the War between the States is possible in limited time. Dr. Douglas S. Freeman, editor of the *Richmond News-Leader*, and a leading authority on the Richmond defensive operations, has agreed to provide for proper piloting of the party.

A banquet for alumni and guests will feature Thursday evening. This will be held at the John Marshall Hotel, in Richmond, a new and thoroughly adequate hostelry. Among those who are invited to speak on this occasion are Dean Gordon J. Laing, of the University of Chicago, and President Henry N. Snyder, of Wofford College.

The Friday morning program will be the most formal one of the centennial celebration. It will begin with an academic procession of trustees, faculty, students, alumni, and visiting delegates. President Hoover will be honor guest and speaker. Appearing on the program with him will be Dr. John H. Finley, of the *New York Times*, distinguished in letters and in education. His theme will be that of the function of the small college. He is one of the leading spirits in the effort being made to preserve to Ameri-

Christian Education Magazine

can education the contribution which the small college has made and is making. Friday afternoon there will be a football game and such reunions as may be arranged by special groups.

Randolph-Macon has always been a small college; its enrollment has never been as much as three hundred, and after a hundred years its endowment is little more than a million dollars. But Randolph-Macon can celebrate its centennial with some pride for its hundred years have been years of real service to Church and State.

Many of the colleges which were developed at about the same time that Randolph-Macon was, grew out of previously-established schools of what we would now call preparatory grade. Randolph-Macon was a college from the first, and its earliest catalogue outlines a course of study which would be rather appalling to many a matriculate in this present-day period of wider electives and less strenuous stressing of classics and mathematics.

The first president of the college was Stephen Olin. After a short period of service ill health brought about his retirement, but he later became the distinguished president of Wesleyan University, Middletown, Conn., an institution which in age is almost Randolph-Macon's twin.

The second president of the college was Landon C. Garland, who was later a member of the faculties at the University of Alabama and the University of Mississippi and the first Chancellor of Vanderbilt University.

The class of 1844 gave to the Church Holland N. McTyeire, who became one of its most able bishops and through whose efforts Vanderbilt University was established. Since then four other students of Randolph-Macon have been elected to the episcopacy of Southern Meth-

odism, John C. Granbery, James Cannon, Jr., W. B. Beauchamp, and Paul B. Kern, and one, J. N. McCormick is a bishop of the Protestant Episcopal Church.

Some twenty men have gone from Randolph-Macon into foreign fields, several hundred into pastorates, and some of them into outstanding service in the training of other men for service; conspicuous among these is Dr. Wilbur F. Tillet, long dean of Vanderbilt.

The contribution of Randolph-Macon to the cause of education has not been in men alone. It has been in ideas and ideals as well. Approximately twenty alumni of the college have been called to direct the work of other colleges and universities, perhaps a hundred have occupied chairs in institutions of collegiate rank, and many others have served as superintendents and principals and instructors in public and private schools in the secondary field. This has been a gift of men. But a full measure of what the college has done for education must include its leadership in the teaching of English, initiated by Thomas R. Price, its example in the introduction of laboratory instruction in science, its early recognition of the importance of physical education, the impulse it gave to the education of women through the genius of W. W. Smith, its establishment of high-grade preparatory schools before the State had become conscious of the need for high schools outside the larger cities, and its place in the forefront of the movement for stricter conditions for college entrance.

Randolph-Macon has always recognized its limitations and has not sought to be more than a liberal arts college. It has entertained no ambition to be a professional school, but it has undertaken seriously the task of giving sound

Christian Education Magazine

foundations for professional and graduate study.

Perhaps Randolph-Macon men have gone less into the political arena than the graduates of many schools, but even so the rolls of the college bear the names of many men who have served well their State and nation in roles from coroner or councilman to senator or judge. And somehow one hardly thinks of Randolph-Macon and passes on without recalling that it was that small but able faculty at Ashland in the seventies that inspired young Walter Hines Page with something that started him on a career that made him one of the ablest editors and one of the most brilliant diplomats of his generation. The Walter Hines Page Library on the campus at Ashland is one of his memorials.

It might not be inappropriate to conclude this survey of Randolph-Macon's century of service by pointing out in review the high lights of its history.

The college was chartered in 1830 and its first session began in 1832. The location was at Boydton in Mecklenburg County, Va., just a few miles from the North Carolina border. It drew strong men into its faculty, but many of them it could hold for only a few years before they were called to more lucrative positions. Its financial struggles were rather tense at times and might have proved fatal but for the financial ability of the president of its board, Rev. John Early, who later became bishop.

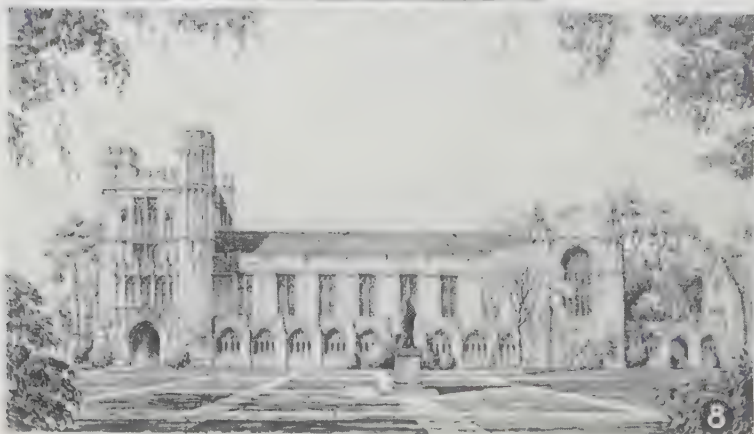
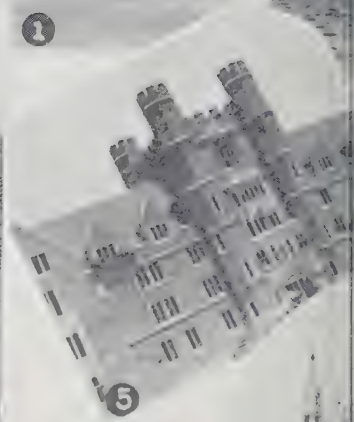
In the decade of the fifties a very active effort for endowment resulted in subscriptions to the amount of a hundred thousand dollars. This would have made Randolph-Macon almost wealthy in those days; Yale had only four hundred thousand in 1860. But the war brought disaster. Many of the subscriptions were never

paid, much of what was collected was lost, and the student body went to war. The college closed on February 5, 1863. When it reopened in 1866 it was apparent that it would have to be transferred to a more accessible location.

In 1868, the college was moved to Ashland, fifteen miles north of Richmond, and James A. Duncan became president with the task of securing an entire faculty. How well he discharged that duty is evidenced by the brilliance of the seventies in the history of the college and in the student product of those years. It is interesting to recall that of the first class to enter the college in its new location was Robert Emory Blackwell, who has been connected with the college ever since as student, instructor, professor, and since 1902, as president.

The decade of the nineties was most noteworthy for the creation of the Randolph-Macon System of colleges and schools, involving the foundation and erection of the Randolph-Macon Woman's College at Lynchburg and the two academies at Bedford and Front Royal, and the acquiring of the Randolph-Macon Institute at Danville. These institutions have done pioneering work in education and their influence has helped to mold the progress of education in Virginia. In 1930, the trust-

Randolph-Macon's enrollment has doubled and its resources have trebled in these years but the demands of curricula and the cost of operation have grown so steadily that the present income of the college is far less than it could use wisely in making real its visions of larger service. The college will not make its centennial an excuse for a "campaign," but it greatly hopes that its alumni and friends will rally to it anew as it starts its second century.



A Dream

DUKE ENSHIE

1. Gymnasium.
2. Window of Union Building.
3. General View of Construction Work.
4. Tower of Dormitory C.
5. School of Medicine.



ving Beauty

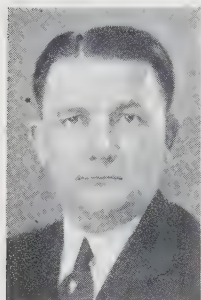
TECTUAL ART

6. School of Religion.
7. Entrance of New Duke Hospital.
8. The Union, Looking Across Main Campus.
9. Chapel Tower.
10. Library.

Student Work at the University of Tennessee

BY HARVEY C. BROWN

FOUR years ago I came to the University of Tennessee with a Methodist group of 500 in the student body. To-day we have 850 who give their



H. C. BROWN

Church membership or preference, the Methodist Episcopal Church, South. I found that it took me nearly a year to get fully acquainted with my students and to work out a workable plan for my work and to relate it to the

activities on the campus. As I recall my purpose was threefold:

(1) To care for my own students who were sent to the university from Methodist homes of the State and elsewhere.

(2) To do my part in lifting the moral, spiritual and religious tone of our University Community life.

(3) To justify the place that the Christian Church has in the life of our young people and to save the Church to posterity as an effective agency for righteousness. The administration which believes in the Church approach to the religious life of the campus has opened up wonderful opportunities for all sects to co-operate with campus organizations, which carry out the policies of the administration, in providing religious training for their constituency. The Christian associations serve as a clearing-house for all Churches. The associations, with three full time secretaries, who are Church-minded, are beginning a new and significant era, so far as student work on State campuses is concerned.

I cannot speak too highly of the contribution these secretaries are making in articulating the needs of the students to the Churches and the place the Church has in the life of students.

Records kept of students enrolled in the university last year show that 96.98 per cent expressed a preference for some one Church. One of the pleasing and encouraging features of our program is to see these Church loyalties more firmly grounded by our student work. All religious meetings are held in the churches. Students are affiliated with the Churches of their choice because they will carry over in their lives after they have completed their university work. The Student Y. W. C. A. and Y. M. C. A. and other student organizations cannot do this.

Our Church-University approach to a Christian program for students on the campus has a very encouraging and promising outlook. At this time we have a University-Church survey commission which is studying the moral, spiritual and religious needs of our university community. This Commission is composed of forty of our leading Churchmen, educators, directors of religious education students, and community social workers. The purpose of this study is best expressed in a letter from President H. A. Morgan to those who were asked to serve on this commission:

"The purpose of the university commission is to carefully ascertain the moral, spiritual, and religious needs of our university community through an intensive survey (and it may prove to be a continuous study); to suggest a workable technique for a unified approach on

Christian Education Magazine

the part of campus organizations and Christian agencies around the university which do or may exert a spiritual influence in the development of character; and to effect such a co-operative plan that our mutual problem may be visioned as a whole and needless overlapping may be anticipated, and that all the existing and potential forces may be fully utilized in achieving the above mentioned character objectives."

It will take time to reveal the results of this co-operative community study and what the technique of approach will be. I feel confident that at least three or four things must be considered. Allow me to suggest them:

(1) Student pastors and university religious workers must adopt a Christian purpose, including the religious program of the university as a whole, rather than a denominational program. A denominational purpose must include first a university purpose. Any man who goes on a campus of a State university and says: "I'm here to serve my denomination," will not succeed in doing a work that the Master will validate. One who seeks first to make Christian those who come under his ministry will in the long run more firmly ground loyalties in a chosen denomination.

(2) A staff should be selected, representing the denominations concerned and the religious organizations on the campus, on the basis of function rather than merely denominational affiliation. It is time for those interested in the religious life of our campuses to put their work on a respectable educational basis. We need to meet our university young people with the great fundamental issues of Christianity. If we observe this all needless over-

lapping in man power and money and fruitless duplication of programs will be obviated. Nothing less is feasible and Christian.

(3) The last and most important perhaps is to provide courses in Bible and Religious Education. At this point our co-operative program has made considerable progress. The co-operating denominations at Knoxville have made possible a School of Religion. This school is completing its second successful year.

THE SCHOOL MEETING A FELT NEED

a. It is the profound conviction of the friends and organizers of the Tennessee School of Religion that it has a cause for existence second to no institution or organization in the State of Tennessee. The purpose for which this school is operated is receiving increasing consideration by leaders in Education and Religion. If religion is to remain a social force in society and the foundation of Christian character, the work of the Tennessee School of Religion must be accomplished. Perhaps the most important problem facing Church and State is how to co-operate in this mutual task. The real cause for the existence of this school is to give religion its proper educational place in a State school of higher education.

THE PURPOSES OF THE SCHOOL

b. We list the purposes: To assist the Churches of Tennessee to give to their youth such training as will best fit them for Christian service and citizenship; to inspire and foster creative, zealous, personal Christian living; to maintain a high academic standard in religious instruction; to help meet the religious needs of the State of Tennessee by leading men and women into Christian work as life's service and to begin this preparation for such service.

Christian Education Magazine

RELATION TO THE UNIVERSITY

c. The Tennessee School of Religion is not a part of the University of Tennessee. It is operating under a charter granted by the State and is conducted by a Board of Trustees representing the co-operating denominations. A member of the faculty must have an M.A. degree or an equivalent amount of post-graduate work from an accredited institution. The faculty is responsible to the Board of Trustees.

ENTRANCE AND CREDIT

d. Any regularly matriculated student in the University may register for work in the School of Religion. Freshmen may take courses upon recommendation of the Dean of the School in which they are enrolled. Students may take courses in the School of Religion and receive university credit toward their degrees. All courses are electives. Only one course at a time will be permitted.

THE FACULTY

e. At the present time we have four professors representing the Presbyterian United States of America, Cumberland Presbyterian, Church of Christ, and the Methodist Episcopal Church, South. These men have their M.A. degrees and all of them have done graduate work in special fields of study.

f. Courses offered during 1929-30:

(a) Bible Courses: The English Bible; Introduction to the Old Testament; The Minor Prophets; Introduction to the New Testament; The Life and Teachings of Jesus; The Life and Teachings of Paul;

Apocalyptic Literature—Jewish, Christian; The Gospels; Major Prophets.

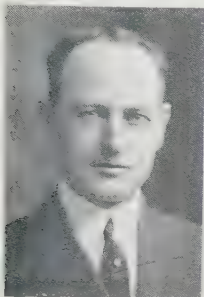
(b) Courses in Religious Education: The Principles of Religious Education; The Organization and Administration of Religious Education; Materials of Religious Education; The Religious Development of the Child; The Religious Development of the Adolescent; The History of Religious Education.

There is no effort made on the part of any instructor to reduce religious interpretation to a common level agreement. On the other hand, the aim of the school is to teach religion in the fullest and highest terms of which each individual student or group conceives it. The rights of small groups are protected as the rights of larger groups. Each quarter our students are increasing in number. Our Churches with their representatives on the Board of Directors, are giving us cordial and sympathetic co-operation. The success of this co-operative project which is only one part of our work is helping us to see that in order to meet the religious needs of a State university campus we must identify our forces in a united religious enterprise. We believe that this interpretation of our local situation is in the light of the kingdom of God. If we are able to carry on from our present achievements, each Church and religious agency involved will be caught up in a sacred enthusiasm which will carry them far beyond their humble beginnings. To do less we will forfeit our right as leaders in a movement of Christian unity.

How Folsom Meets the Basic Requirements of Christian Education

BY W. B. HUBBELL

Christian education fits one to assume his share of the responsibility and to do his share of the work of the world; to realize and to measure up to his dependence on others and his responsibility for the welfare of others: to give more than he receives.



W. B. HUBBELL

The Folsom Training School hidden away in the mountains of Oklahoma is realizing this aim in such high

degree that it is attracting wide attention. Not only is the Church looking to Folsom for young life of strong character but State educators are studying the school and have incorporated in their programs some of the Folsom features, and those in charge of the reorganization of government schools for the Indians are also studying Folsom that they may make Indian education more effective.

There are several reasons why Folsom, a mission school of our own Church, ministering largely to boys and girls both White and Indian, without money but with a desire for an education, has in ten years achieved such results.

Recognizing that "a college is a log with Mark Hopkins on one end of it" means that the personal influence of those in authority is of greatest importance, the members of the faculty are selected for their Christian attributes: scholarship of course, but never without a deep interest in and desire to help their fellows, a spirit of humility, and a

record of faithfulness. Thus is created an atmosphere of mutual understanding and sympathy and help in which Christian qualities can grow.

Democracy is not only taught, but is believed and practiced. No distinctions exist on a basis of possessions or prestige. Every individual stands on his own merit and has the opportunity of winning for himself the highest esteem. Honesty too is practiced. Frankness and honesty in dealing with each other, honest classroom work, fair play on the playground, the best effort at whatever task assigned.

The cultivation of simple taste in dress, in manners, in amusements creates a simplicity of life which is free of the nervous excitement and strain of much of our modern living, leaves time and stimulates the development of inner resources and results in a well poised life.

Physical work of any kind necessary to the comfort and welfare of mankind is recognized as not only necessary but noble. All of the work of the farm, the campus, the buildings, is done by students and faculty sharing alike the responsibility of this labor.

That boys and girls who have no money may work their way while obtaining an education, a number of industries are carried on which give practical training and enable the student to leave school prepared to earn a livelihood. A farm supplements class work in agriculture, dairying, poultry raising, hog raising, truck farming, and allied occupations. The construction of buildings, the making of furniture and of needed equipment, the repair and upkeep of machinery, the pub-

Christian Education Magazine

lication of a school paper and other material, the making of garments and beautiful home furnishings, the preparation of food, the preservation of fruits and vegetables all provide work and at the same time are in themselves an education.

The properly educated individual must be able not only to get along with others but to work in harmony and sympathy, and to enjoy the personality of others. Dormitory life, social contact in the dining hall, on the playground, friendly contests in the classroom, literary societies, leisure hours spent together in conversation bring about proper social adjustment.

The spiritual development is of natural growth in the atmosphere of kindly feeling at Folsom and is cultivated by the Sunday school hour and preaching service on Sun-

day, the chapel service each day, the mid-week prayer meetings and the Epworth League conducted by the students themselves. During the past year there were twenty-two volunteers for life service at Folsom of whom fourteen are candidates for the ministry.

In addition to attractive, clean, wholesome physical surrounding and a spiritual atmosphere, the system which makes it possible for each student to determine his wage by the earnestness of his effort, his efficiency, and his dependability helps to develop initiative and self-reliance. The honor roll on which are placed the names of those who have been found faithful at whatever tasks have been assigned whether at work or in the classroom, that he has taken his place and borne his share of school activities, and that



ADMINISTRATION
BUILDING IN
FOREGROUND

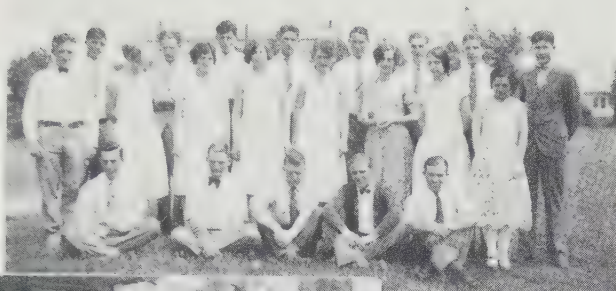
GIRL'S
DORMITORY
IN
BACKGROUND

THE CLASS OF
1930
FOLSOM TRAINING
SCHOOL



Christian Education Magazine

VOLUNTEERS
FOR LIFE SERVICE
FOURTEEN ARE
MINISTERIAL
STUDENTS



GROUP OF
FOLSOM GIRLS
WEAVING
CHAIR BOTTOMS
ONE OF THE MANY
SCHOOL ACTIVITIES

he has exerted a helpful influence among his fellows, that he has shown continuous effort in proportion to his ability, and that he has made and is making consistent improvement, recognizes what are true values in life.

The result is young men and women who are sought for their ability and character and the recognition on the part of others that Folsom is realizing the highest type of Christian education.

Education Essential to Complete Living

Upon the subject of education, not presuming to dictate any plan or system respecting it, I can only say that I view it as the most important subject which we as a people can be engaged in. That every man may receive at least a moderate education, and thereby be enabled to read the histories of his own and other countries, by which he may duly appreciate the value of our free institutions, appears to be an object of vital importance, even on this account alone, to say nothing of the advantages and satisfaction to be

derived from all being able to read the scriptures and other works, both of a religious moral nature, for themselves.

For my part, I desire to see the time when education—and by its means morality, sobriety, enterprise, and industry—shall become much more general than at present, and should be gratified to have it in my power to contribute something to the advancement of any measures which might have a tendency to accelerate that happy period.—*Abraham Lincoln.*

Wesleyan College's Place in Education

BY NELL BATES PENLAND, A.B., '20

Do you know who was the first woman in the world to be awarded a diploma? Do you know when and where this degree was conferred? To the city of Macon, Ga. belongs the unique distinction of possessing the mother school for the education of women. There were schools established earlier than the college in Macon. As early as 1827 the Legislature chartered the first female academy under State patronage at Harmony Grove, now Commerce, Ga., but it was of short duration. Col. Duncan G. Campbell, of Wilkes County, taught in a select school for young ladies at Washington in 1825, but he likewise met with failure. Wesleyan college in Macon was the first college in the world chartered for the express purpose of conferring degrees upon women.

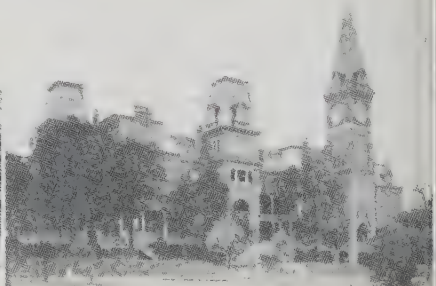
As the result of an address made by Daniel Chandler at the University of Georgia in 1835, the attention of progressive men and women became focused on the unfair educational rights and privileges of women. His statement that there was not a college in the world which conferred degrees upon women, made a deep impression and brought results. Rev. Elijah Sinclair's suggestion that the wide awake little

city of Macon build a female college was heartily endorsed and the Ocmulgee Bank of Macon agreed to subscribe \$25,000 to the fund provided the Legislature granted the charter. From this start many other pledges soon came in. The bill creating the college was first defeated, but later passed the House when championed by Alexander H. Stephens. Thus the charter to the Georgia Female College was granted in December, 1836. In 1843 the name was changed to Wesleyan Female College and in 1917 to Wesleyan College.

As soon as the buildings were completed there followed a rush of patronage, ninety girls enrolling the first day, but in 1837 some of the largest subscribers became involved in the great financial panic and the college was placed on the market for sale. Dr. George Foster Pierce, later Bishop Pierce, bought the college for the Georgia Methodists, and was installed as the first President. There began a long hard struggle to finance the institution. There was no endowment and it was no easy job to procure funds, despite the fact that there were a few loyal supporters who aided whenever possible. Dr. Pierce's personality, far sighted vision, and perseverance were largely



THE ORIGINAL WESLEYAN COLLEGE



OLD PLANT NOW USED AS CONSERVATORY



SMALL SECTION OF DORMITORY GROUPS

responsible for the college's survival of the first years of struggle and opposition. In 1841 Dr. Pierce resigned to take up field work for the college. Of the many splendid Presidents who followed Bishop Pierce, none was so well known as Dr. Bass. His term of office lasted for twenty-five years. It was during his administration that the first real endowment was received by Wesleyan. In 1881 Mr. George I. Sency of New York, noted philanthropist, made a gift of \$50,000 and later increased the amount to \$125,000. \$70,000 of this was used for building and \$50,000 for endowment. To-day "Sency's Day" is still one of the most celebrated days of the college.

On July 16, 1840, the first class composed of eleven members, was graduated. Governor McDonald of Georgia and Judge Longstreet were on the stage and quizzed the girls orally before awarding their diplomas. One of the Seniors, a little apprehensive of this plan, suggested that the college boys in the audience might criticize and embarrass them. Catherine Brewer, later Mrs. Benson, mother of Admiral Benson, and the

first woman in the world to receive a diploma, replied that they might be college men but that college women were just as smart and as good as the men, and that there was nothing to fear!

The diploma of Mary Hamilton, another member of this famous class, now hangs in a place of honor at Wesleyan, a gift of her loyal daughters, Misses Belle and Zoe Blackshear of Waycross, Ga. Reverend Hamilton, their grandfather, was one of the first and most influential trustees of the college.

While beholding the marvelous plant of Greater Wesleyan at Rivoli, six miles from the heart of Macon, composed of twelve modern and fully equipped buildings, with the old site and buildings used for the Conservatory, one has to go far back in memory to picture the old Wesleyan with dormitories surrounded by a high wall, fire places in each room and the girls making their own fires, so long before the day of bathrooms that the four girls in a room had to be content with one pitcher and basin. In the early days of Wesleyan commencements every graduate had to read an essay.

Christian Education Magazine

In 1878 it took three days for the thirty-six graduates to read their papers. In 1928 Wesleyan's oldest living graduate, Mrs. Loula Kendall Rogers of Tennille, Ga., ninety-two years of age, attended a class reunion at the college. In her day, according to her reminiscences, girls were more studious than they are to-day. There were not as many subjects to be mastered but the students were required to take them all. There was little difference in the behaviour though when "off duty." Mrs. Roger's eyes danced as she recalled the many pranks of the girls, and the reproofs of the faculty. The "disgracefully immodest" fashion of hoop skirts and the "brazen sky

scraper" hats made their appearance at Wesleyan during her day.

Dr. Thomas Woody in "A History of Women's Education in the United States" gives a quite comprehensive and interesting study of Wesleyan. Dr. Woody, a Professor of History of Education at the University of Pennsylvania, visited Wesleyan in 1926 while making a study of Southern colleges. The earliest records of Wesleyan were destroyed so that there were only a very few available documents bearing testimony of her age and accomplishments. Dr. Woody gives Wesleyan's charter precedence over all others. He says: "As the earliest experiment in the woman's collegiate education in the



REUNION OF CLASS OF 1904

Insert—Wesleyan's oldest living graduate, Mrs. Loula Kendall Rogers, of the class of 1857, age 92, who attended the 1930 commencement exercises.

Christian Education Magazine

United States, Georgia Female College is the first to draw our attention. The Georgia Female Institution was, without doubt, chartered as a college and authorized to confer all such honors, degrees, and licenses as are usually conferred in colleges or universities." The next institution considered by Dr. Woody is Mary Sharpe College, which opened at Winchester, Tenn. in 1851; next Elmira College, chartered in 1855; Vassar in 1861; Smith in 1871. After carefully studying the curricula of these colleges Dr. Woody concludes that Smith, splendidly endowed, was the first to open her doors with a course of study equal to that offered at the men's colleges. Smith was a culmination of all the preceding colleges, Wesleyan's struggle for a charter, Mary Sharpe's better curriculum, Elmira's advanced standards and Vassar's endowment.

The first woman Missionary to China, sent out by the Southern Methodist Mission Board, Mary Houston Allen, was graduated from Wesleyan in the class of 1857. In 1864, Laura Askew Haygood, another graduate followed and later

founded the McTycire Home for Missions and School for Chinese Girls, in Shanghai. Upon her death in 1900, a similar school was erected in Soochow as a memorial to her, and was named the Laura Haygood Home and School. The contribution of Wesleyan to the foreign field and particularly to China has been a tremendous one, when one begins to list the past and present workers there. It has been a far cry from the early days of Wesleyan to the new and Greater Wesleyan that is at present approved by the Association of American Universities, is a member of the Association of Georgia Colleges, of the Association of Colleges and Secondary Schools of the Southern States, of the American Association of Colleges, of the American Association of University Women, and is on the approved list of the Association of American Universities. Yet every year loyal daughters have gone forth to sing the praises of their Alma Mater in such songs as this:

Here's to Wesleyan College
It's the Fountain head of knowledge
Here's to dear old Wesleyan College
Hip hooray—rah-rah!

Behavior of High School Students

IN view of the fact that high school enrollment in the United States has grown since 1920 from two million to more than five million students in 1930, it is significant, says J. W. Crabtree, secretary of the National Education Association, that conditions in high schools are much better than in 1920 with respect to drinking and to general behavior. Many of the three million additional students who have sought a high school education within the

decade have come from poorer homes where in former times drinking was a heavy burden on the family income.

The National Education Association is co-operating with President Hoover's commission on law observance and enforcement in securing comparative data for 1920 and 1930 on behavior conditions in the high schools of the country. Mr. Crabtree feels that the Eighteenth Amendment has benefited the schools beyond measure.

The Church and the College*

DR. W. S. BOVARD

THERE is only one way to put Christianity into life, into business, into the foreign land, into the community, and that is to make it live in person and send the person to represent it in Christian living. The only thing that counts is quality and quantity of Christian living, and the business of these colleges, as I see it, is to increase the quantity and improve the quality of Christian living on the part of the community called the college, the faculty and the students, those who are co-operating in this business of putting truth into life and bringing truth out of life in the expression of Christian living.

Now this final word, because I believe so thoroughly in the primacy of persons, because I believe that represents so thoroughly the great common objective of all these many Christian bodies, because I believe the only thing that will make the truth, God's truth, all truth, the truth that comes from the laboratory or the library, that comes from meditation, that comes from any source, for all truth is God's truth—the only way to make it effective for increasing the quality and quantity of Christian living in the world is to have personalized exemplification.

For that reason, I am believing that the great strategic means by which that thing can be brought about is something like these Christian colleges of which we are speaking, and, therefore, I think they afford the one supreme opportunity to-day for this vast aggregation of activity we call business to immortalize itself, to extend its tenure of life beyond the few fleeting years of earth into the great eternity of immortal values.

What is business when it is reduced to its lowest terms? Is it not taking a commodity of low commercial value and by the application of skill and knowledge and labor transmuting it into a commodity of higher value and gathering up the increment in what we call wealth? That business has been going on until America has developed material wealth amounting to more than four hundred billion of dollars, until it has become the greatest concern of all the thoughtful people of all the nations of the earth, and they have been exclaiming that in all probability we were dollar chasers, we were giving ourselves over to the worship of the almighty dollar, that we were in bondage to crass materialism.

I read once upon a time, from a noted economist, a statement something like this, "No nation has ever yet reached any lofty height in cultural or character achievement that didn't have a strong foundation in economic prosperity." And the very beauty and glory of the opportunity which America has to-day is that in the development of all our natural resources, in the transmutation of commodities of lower value into commodities of higher value, the process of transmutation and the gathering of the increment of what we call wealth, we stand as the great creditor nation of America. I say if that is the chief end of American life, I do not wonder that people think of us as devotees of the animal ideal of man, but I do not believe that is the purpose or thought of the American people at its highest level. But the great purpose is that we shall make one more transmutation, that we shall see at last that it is possible

*An address in part delivered by Dr. Bovard at the recent Conference of Liberal Arts Colleges held in Chicago.

Christian Education Magazine

for us to transmute money into manhood and cash into character, and property into immortal personality, and that after all, the accumulation of the material increment called wealth is only a means to that one glorious transmutation in which material values may be raised to immortal worth through the work of the American colleges. To this end may these business men, our American citizens, who have the hundreds and thousands and the millions, be led to see that the climax of life is that they, too, shall make their contribution of material substance, to the product of our great

educational system which shall abide when the worlds of things have all passed away.

There never was a time when the need for these colleges was greater, never a time when the opportunity for these colleges was more insistent, never a time when the people who had the resources, put together with the leadership, could make of these institutions greater orchards in which shall grow the immortal virtues that belong to spiritual personalities, which are not lost or identified with the temporal and passing physical entities.

Public Enlightenment Essential to Happiness and Security

KNOWLEDGE is in every country the surest basis of public happiness. In one in which the measures of government receive their impressions so immediately from the sense of the community as in ours, it is proportionably essential. To the security of a free constitution it contributes in various ways: By convincing those who are entrusted with the public administration that every valuable end of government is best answered by the enlightened confidence of the people, and by teaching the people themselves to

know and value their own rights; to discern and provide against invasions of them; to distinguish between oppression and the necessary exercise of lawful authority, between burdens proceeding from a disregard to their convenience and those resulting from the inevitable exigencies of society; to discriminate the spirit of liberty from that of licentiousness, cherishing the first, avoiding the last, and uniting a speedy but temperate vigilance against encroachments with an inviolable respect to law.—*George Washington*.

COVER PAGE

The cover page of this issue of the CHRISTIAN EDUCATION MAGAZINE carries a campus scene from Southern Methodist University. The picture was taken from the arcade connecting Snider and Virginia Halls, dormitories for women. It looks out upon the Highland Park Methodist Church.



LEFT TO RIGHT: R. H. SHUTTLES, CHAIRMAN BOARD OF TRUSTEES, SOUTHERN METHODIST UNIVERSITY; DR. C. E. GRUNSKY, PRESIDENT ENGLISH COUNCIL, COMMENCEMENT SPEAKER; DR. J. W. TORBETT, WHO RECEIVED LL.D. DEGREE; PRESIDENT C. C. SELECMAN; RABBI DAVID LEFKOWITZ, WHO ALSO RECEIVED THE LL.D. DEGREE.



A COMMENCEMENT SCENE AT CENTENARY COLLEGE OF LOUISIANA. PRESIDENT SEXTON CONFERRED THE DEGREE OF DOCTOR OF DIVINITY UPON REV. WILLIAM L. DOSS, REV. H. C. HENDERSON, AND REV. KING VIVION AND THE LL.D. DEGREE ON HON. A. R. HOLCOMBE.

Honorary Degrees

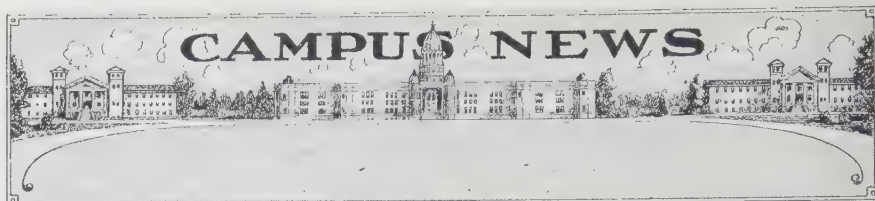


PRESIDENT SNAVELY, OF BIRMINGHAM-SOUTHERN COLLEGE, CONFERS THE LL.D. DEGREE UPON WILLIAM JOHN COOPER, UNITED STATES COMMISSIONER OF EDUCATION.



LEFT TO RIGHT: BISHOP W. F. McMURRY, PRESIDENT OF CENTRAL COLLEGE; REV. L. R. JENKINS, WHO RECEIVED THE DEGREE OF DOCTOR OF DIVINITY; JUDGE PERRY S. RADER, LL.D. DEGREE; REV. MARK C. MAGERS, DEGREE OF DOCTOR OF DIVINITY; REV. ROBERT C. HOLLIDAY, DEGREE OF DOCTOR OF DIVINITY; AND DR. PAUL W. HORN, OF LUBBOCK, TEX., COMMENCEMENT SPEAKER.

Awarded in 1930



DR. BLACKWELL LANDS A BIG ONE

SOME time ago Dr. R. E. Blackwell, President of Randolph-Macon College, called on President Herbert Hoover to invite him to attend the centennial anniversary of the founding of Randolph-Macon College this fall. During the interview, with charming grace, President Blackwell presented the President with the following poem to be placed on the wall of his fishing lodge on the Rapidan River in the mountains of Virginia:

"Lord, suffer me to catch a fish
So large that even I
In talking of it afterwards
Shall have no need to lie."

The President accepted the invitation to be present at the celebration at Ashland one day the coming autumn, and there are those who think the poem of Dr. Blackwell landed the fish.

PRESIDENT HOOVER TO SPEAK AT RANDOLPH-MACON CENTENNIAL

President Herbert Hoover will speak at Randolph-Macon College, Friday, October 24, at the celebration, October 23-24, of the centennial of the founding of the college, it is announced by Dr. R. E. Blackwell, president of Randolph-Macon.

Gov. John G. Pollard of Virginia and Senators Swanson and Glass and Representative Drewry, alumni of Randolph-Macon, joined Dr. Blackwell in extending the invitation to President Hoover.

Plans for the centennial celebration are under the direction of James Mullen, '96, chairman of the general

centennial committee. To assist the central committee, an alumni centennial committee includes representatives of classes from 1861 to 1929.

SOUTHERN METHODIST UNIVERSITY

ENROLLMENT in Southern Methodist University has increased from 2,913 in 1925-26 to 3,110 for 1929-30 and assets have been increased \$1,982,549.19 during the past four years, according to the quadrennial report of President Charles C. Seelman. McFarlin Memorial Auditorium, Hyer Hall, Virginia Hall, the engineering building, the university church, the physical education building, and Ownby Stadium were listed as having been occupied during the past four years. The University is a member of the Association of American Colleges, Association of Colleges and Secondary Schools of the Southern States, Association of Texas Colleges, the American Religious and Educational Association, and the American Association of University Women; and is on the approved list of the Association of American Universities and of the American Medical Association.

Bequests amounting to nearly five hundred thousand dollars have been made to the University by Col. L. A. Pires, Mrs. Emma Lehman, Mrs. Martha Tyler Overall, and Mary Barten Murphey.

The report listed an increase of nine endowed scholarships, and among others, fifty student activity scholarships, twenty to students of junior standing, two to honor graduates of junior colleges, two to honor

Christian Education Magazine

students entering the Law School, and two to honor students entering the Engineering School. The report detailed activities of the Schools of Theology, Law, Music, Engineering, and Education; the Graduate School, the College of Arts and Sciences, and the School of Government.

STUDENTS IN SMALL COLLEGES

There are now approximately one million students in our institutions of higher learning. The tax-supported colleges and universities enroll 250,000 of them. The one hundred non-tax-supported institutions with the largest endowments, possessing among them three-fourths of the total endowment funds held by all the institutions of higher learning in the United States—enroll 250,000 of these students. Some 600 colleges with one-fourth of the total endowment funds, enroll the remaining 500,000 students.

BISHOP EDWIN D. MOUZON

In conferring the honorary degree of LL.D. upon Bishop Edwin D. Mouzon at the recent commencement of Duke University, Dr. W. P. Few, the president said: "Under the authority vested in me I now confer the honorary degree of Doctor of Laws upon Edwin DuBose Mouzon, minister and teacher, professor in Southwestern University, one of the founders of Southern Methodist University, twenty years a Bishop of the Methodist Episcopal Church, South; writer of books and preacher who subordinates the unessential and boldly proclaims a gospel of eternal verities." Bishop Mouzon, had previously, 1911, received this honorary degree. Bishop Mouzon's achievements since, as before, 1911, merit this fresh and notable recognition.

ASBURY STUDENTS POLL DRIEST VOTE

At the close of the year in Asbury College, Wilmore, Ky., a wet and dry poll was taken of the student body at the last chapel service. The wording of the *Literary Digest* ballot was used with the question of modification omitted, because that was more or less confusing to the voter.

There was no effort made on the part of President L. R. Akers or any of the faculty to influence the student vote, but a free expression of sentiment was requested. When the tellers announced the result of the secret ballot, it was found that 499 voted for the continuance and strict enforcement of the Eighteenth Amendment and Volstead Law and three for the repeal of the Prohibition Amendment. The thirty-seven members of the faculty present voted separately and the result was unanimously in favor of strict enforcement.

Asbury College is located in the heart of the blue grass section once noted for its fine old Bourbon whisky, and this ballot, we believe, is the driest vote yet recorded by any American college. The independence of the student body in their thinking is indicated by a straw vote taken previous to the recent presidential election. Herbert Hoover received the unanimous vote for president, while the Democratic nominee for Congress, who is a pronounced dry and constructive in his policies, received the unanimous vote for reelection.

The recent vote reveals a Christian college that is militantly Christian when a moral issue is presented. The young people of this institution know whom they believe and what they believe and do not hesitate to register their convictions when the opportunity presents itself.

Christian Education Magazine

NEW PRESIDENT OF WESTMOORLAND

The new president of Westmoorland College, Dr. W. W. Jackson, has returned from Yale University where he has done graduate work in the field of Religious Education. Mr. Jackson takes the place of the Rev. E. R. Stanford who has been president of Westmoorland College for the past seven years. Mr. Jackson has been president of Wesleyan Institute, Methodist Mission School for Mexican boys, in San Antonio for the past eight years. He came into school work from the Young Mens' Christian Association, having been director of the Hi-Y Work for the State of Arkansas.

DIPLOMA OF EIGHTY YEARS AGO

A diploma of unusual interest in connection with the early history of Greensboro College was given to the institution recently. The diploma is one which was given in 1850 by Greensboro Female College to Miss Eugenia Hooker as a token of her proficiency in English literature and in those branches of science usually taught in colleges in the United States. The parchment is signed by Dr. A. M. Shipp, second president of the college, the members of the faculty and the members of the board of trustees. On the back side of the sheepskin is written in clear handwriting in black ink, "From Miss Julia Albea to G. F. C."

Miss Eugenia Hooker married Rev. W. W. Albea, member of the conference of North Carolina Methodism. Their later years were spent in Winston-Salem and Miss Julia is their daughter.

Miss Ida C. Hinshaw of Winston-Salem recently sent the diploma to the alumnae secretary. The secretary states that the parchment will be turned over to the librarian for

permanent keeping in the library of Greensboro.

A CARILLON FOR DUKE UNIVERSITY

A carillon of bells donated to be installed in the tower of the new chapel of Duke University at an approximate cost of seventy thousand dollars is the latest outstanding gift to this constantly expanding institution. The joint donors are George G. Allen and William R. Perkins of New York, long associated with the late James B. Duke.

This carillon will be, according to President W. P. Few, a significant and unique addition to the cultural and spiritual resources of the university, as well as a loving tribute to the man whose broad-visioned business statesmanship, rugged strength of character and large-hearted humanitarian ideals the donors have chosen to honor in this way. No two men knew the benefactor of Duke University better, nor were more closely associated with him, than were these business associates and intimate friends.

Mr. Allen, a native of North Carolina, who formerly lived in Warren County, is chairman of the board of trustees of the Duke Endowment. He is president of the Duke Power Company and the British-American Tobacco Company, and is prominently identified with other large business enterprises. Mr. Perkins is attorney for the various Duke interests. He was Mr. Duke's counsel and intimate friend and drew the indenture of trust by which the Duke Endowment was created. He is a trustee of the endowment and of Duke University. A native of Virginia, he has been for years associated in a legal capacity with many large New York business organizations.

Messrs. Allen and Perkins are executors of the James B. Duke

Christian Education Magazine

estate. Both have shown constant interest in many ways in Duke University.

The building committee of Duke University is authorized to purchase the carillon which will be quite in harmony with the magnificent chapel now in process of erection. That chapel, with a tower 210 feet high, will dominate the entire Duke University campus and will be a constant reminder of the supremacy of spiritual ideals. Its illuminated tower will be visible for many miles and the surpassing beauty of its architecture will make it one of the most imposing structures in America.

The gift of Messrs. Allen and Perkins directs attention to the fact that, while the first use of this unique musical device was in the fifteenth century in Holland, Belgium and North Germany, the development of carillon music in England and America has been comparatively recent. Frequently, a carillon includes forty or more large bells of extended range, the largest carillon peals being in Bruges, Malines, Ghent, and Louvain. Distinguished from chimes by the fact that the bells of a carillon are fixed instead of swinging to and fro, the instrument, which is struck by a clapper on the outside of the bells, can be heard great distances. The most modern carillons have electrical controls with a keyboard similar to that of an immense organ. Many special compositions have been written for this unique form of musical instrument. In America the outstanding carillon development to this time has been that of the Bok Singing

Tower in Florida, made possible by the beneficence of the late Edward W. Bok.

The gift of the carillon to Duke, while naturally of real consequence as an addition to the resources of the university, will have added significance as a community asset, the range of the carillon making the beauty of its musical tones accessible for miles around.

VALUABLE PORTRAITS GIVEN GREENSBORO COLLEGE

Greensboro College is the recipient of three portraits of warm friends of the institution.

Col. John A. Barringer presented to the institution a fine oil painting, a life-size portrait of Rev. William Barringer, father of Colonel Barringer.

Rev. William Barringer was always a warm friend of Greensboro College. During the years following the Civil War he manifested great interest in the institution and was working in its interest at the time when he fell from the main building in reconstruction and met his death.

Mrs. W. E. McDonald, *nee* Bettie Armfield, of Gulfport, Miss., made a donation of the portraits of the late Dr. Jesse A. Cuninggim, her brother-in-law, and of the late Mrs. Jesse A. Cuninggim, *nee* Lucy Armfield, her sister.

Dr. and Mrs. Cuninggim were staunch friends of Greensboro College and well known for their long lives of useful service throughout North Carolina Methodism.

Newsy Odds and Ends

AWARDS of 165 diplomas; the annual alumni banquet; baccalaureate sermon by Dr. J. Ernest Rattenbury, of Southport, England, and baccalaureate address by Dr. John H. Finley, editor of the *New York Times*, were outstanding events of the seventy-fourth commencement of Birmingham-Southern College, according to President Guy E. Snavelly.

The degrees were apportioned as follows: bachelor of arts, 115; bachelor of science, 27; bachelor of science in education, 20; and master of arts, 3.

* * *

Changes involving the presidency or faculty of five colleges of the Methodist Episcopal Church, South, were recently announced by Dr. H. H. Sherman, General Secretary of the denomination's Board of Education, with headquarters at Nashville.

Dr. W. F. Quillian, President of Wesleyan College, Macon, Ga., for the past ten years, has been elected General Secretary of the new Board of Christian Education.

Prof. Sinclair Daniel has been elected as President of Martin College, Pulaski, Tenn., to succeed Dr. George A. Morgan, who recently resigned to return to the ministry. Professor Daniel comes from the law department of the University of Louisville.

Dr. E. R. Naylor, President of Logan College, Russellville, Ky., has accepted the Presidency of Athens College, Athens, Ala., succeeding Dr. Mary Moore McCoy, resigned. He was professor of religious education at Emory and Henry College Emory, Va., prior to his election to the Presidency of Logan College. He has also held the presidency of Columbia College, Milton, Oregon, and taught at Kentucky Wesleyan College, Winchester, Ky. He is a graduate of Emory and Henry College, Vanderbilt University and Northwestern University.

To fill Dr. Naylor's office as President of Logan College, the Board of Managers has elected Dr. R. H. Alderman. Dr. Alderman has at one time served for eleven years as President of Morris Harvey College, Barboursville, W. Va., and four years as President of Southern College, Lakeland, Fla. He assumed his duties on June 1.

Dr. W. K. Green has resigned as head of the department of English at Wesleyan College, Macon, Ga., and will go to Duke University to fill the same position there. He will be succeeded at Wesleyan College by Dr. George W. Gignilliat, Jr., of the Presbyterian Church of South Carolina.

* * *

Enrollment for the first term of the Duke University summer school will probably exceed 800 when final registration figures are reached, according to Dr. Holland Holton, director of the school. Registration for last year was 765 and this figure has already been exceeded, it was stated. Including those attending the pastors' summer school now in session at Duke, the student population at the University approximates 1,100. Virtually every county in the State is represented by the students registered, and there are a number of near-by States represented. A large number of teachers are taking education courses. The faculty numbers 75 teachers and approximately 150 courses are being offered.

* * *

Honoring the first graduating class of members from the five-year-old School of Engineering, Carl E. Grunsky, Eng. D., of San Francisco, president of the American Engineering Council, spoke at the commencement exercises of the fifteenth annual convocation of Southern Methodist

Christian Education Magazine

University, Tuesday morning, June 3, in McFarlin Memorial Auditorium. A total of 215 degrees and certificates were conferred on 210 candidates. It is estimated that approximately 127 additional degrees will be conferred at the August convocation to be held at the close of the summer session, bringing the grand total of degrees granted for the year 1929-30 to between 342 and 350, from an enrollment of 3,110; including registration of the Extension Department and of the Summer School of 1929. Of the candidates receiving degrees in June, 95 were men and 115 were women.

* * *

The celebration of the thirty-fifth annual commencement of Brevard Institute, Brevard, N. C., closed Thursday, May 29. The class was addressed by Judge Carl B. Hyatt of the Buncombe County Juvenile Court.

Twenty-four diplomas were issued the high school graduates, while nine diplomas and certificates were awarded to the commercial graduates.

* * *

Duke University has received a fund from the estate of the late Frank S. Lambeth, Thomasville manufacturer, which will be set up for the use of granting scholarships from time to time to worthy students entering the university. Mr. Lambeth was a student of old Trinity College. His three sons, the Rev. W. A. Lambeth, Washington, D. C., Charles F. Lambeth and James E. Lambeth, of Thomasville, are alumni of Trinity, and a daughter, Mrs. W. W. Rankin, is the wife of a member of Duke University faculty.

* * *

A gift of \$50,000 to Emory University is included in the will of the late Mrs. Emma J. Slaughter, of Mayfield, Ky. The bequest will

form a fund to be known as the "Emma J. Slaughter Fund" to aid worthy medical students.

* * *

Aided by an indomitable will and a doughty Ford car, President J. M. Reedy of Hiwassee College, Madisonville, Tenn., has traveled forty-one miles daily during the past year to Knoxville, where he was a graduate student at the University of Tennessee, from which institution he received his master of arts degree in June. In addition President Reedy discharged all of his duties as president of Hiwassee in a remarkably efficient way so that that fine junior college has enjoyed the most successful years of its history.

* * *

A gift of \$5,000 to endow the Mary Babington Scholarship Fund, at Whitworth College, Brookhaven, Miss., was donated by Mr. and Mrs. E. W. Reid of Magnolia, Miss., in memory of Mrs. Reid's mother, Mrs. L. L. Lampton.

* * *

Of the thirty members of the June graduating class of Scarritt College for Christian Workers, eighteen students representing ten different states and one foreign country, received A.B. degrees; and eight students, representing five different states and one foreign country, received M.A. degrees. From the class, two missionaries will go to Korea; two to Africa; one to China; one to Cuba; and one to Brazil; and eight have received assignments as deaconesses in the home field while others will engage in further study.

* * *

Lander College, Greenwood, S. C., conferred the bachelor of arts degree upon fifty-five young women, composing the largest class in the long and distinguished history of the in-

Christian Education Magazine

stitution at the recent commencement.

* * *

Built by the local Kiwanis Club and equipped by the Texas Conference Epworth Leaguers, the new gymnasium-auditorium at Lon Morris College is unique in that it can be converted at will into a court for athletic games, accommodating 800 spectators, or a modern auditorium with a seating capacity of 2,200. The new building, now nearing completion will mark the consummation of a five-year extension program launched in 1926 by the board of trustees.

* * *

Dolph Camp, superintendent of Sloan-Hendrix Academy at Imboden, Ark., inaugurated a new type of high school commencement recently. Instead of an imported speaker to deliver the address to the graduating class, selected members of the class gave an interesting program, the central theme being "The Seven Cardinal Objectives of Education." Interesting talks by the graduates on "Health," "Citizenship," "Leisure," "Better Home Membership" and allied topics delighted the patrons of the school.

* * *

Selecman Grove, composed of 156 sycamore trees on the campus of Southern Methodist University, Dallas, Tex., was recently dedicated in connection with a celebration in honor of the seventh anniversary of Dr. C. C. Selecman's presidency of the institution.

* * *

Seniors in the graduating class of Weaver College left as a monument of their loyalty to Alma Mater and interest in the oncoming student body, a bank deposit of \$1,000 to be credited to Weaver College gymnasium fund. This was by way

of meeting the proposition of the board of trustees guaranteeing the erection of the first unit of the gymnasium within the current calendar year provided each student would have on deposit \$25 by commencement.

* * *

Bishop W. F. McMurry, retiring president of Central College, Fayette, Mo., conferred honorary degrees upon three Methodist preachers and a reporter of the Supreme Court of Missouri at recent commencement exercises when seventy college seniors were graduated. They were: Judge Perry S. Rader, Jefferson City, Mo., who was conferred with the degree doctor of laws; the Rev. Mark C. Magers, Kansas City, the Rev. Leonard Rush Jenkins, St. Louis, and the Rev. Robert C. Holliday, Fayette, Mo., doctor of divinity, respectively.

* * *

A new science building will be erected at Randolph-Macon Woman's College, Lynchburg, Va., at a cost of \$200,000 towards which the general education board of New York has agreed to contribute fifty thousand dollars.

* * *

In the last commencement exercises to be held in the auditorium of the old Duke University campus, which this fall will be turned over to the woman's college, 236 Duke University seniors were conferred with A.B. and B.S. degrees, while 100 higher degrees were conferred upon graduate students. The occasion marked the largest gathering of candidates for degrees the university has known in its history and closed the institution's seventy-eighth commencement.

* * *

An important pre-commencement event at Birmingham-Southern Col

Christian Education Magazine

lege, Birmingham, Ala., was the conferring of the honorary degree of LL.D. upon William John Cooper, United States Commissioner of Education. President Guy E. Snively awarded the degree before the entire student body, together with friends and educators of the city and State.

* * *

Following the recent conferring of degrees upon 365 graduates of Duke University, honorary degrees were conferred by President W. P. Few upon Dr. Ray Lyman Wilbur, Washington, D. C.; Bishop Edwin D. Mouzon, of the Methodist Episcopal Church, South, Charlotte, N. C., and David Robert Coker, Hartsville, S. C. Dr. Wilbur is Secretary of the Interior in President Hoover's cabinet, and Mr. Coker is noted as an agricultural pioneer of the South.

* * *

The manuscript diary of Bishop John Early, of the Methodist Episcopal Church, South, has been bequeathed to Randolph-Macon College, Ashland, Va., by the late Miss Fannie Early. The gift is an important one historically, since Bishop Early was one of the founders of the school and president of the board of trustees for many years.

* * *

"Day Debates" are a unique annual feature at Weaver College, Weaverville, N. C., and are said to be conducted by no other school in the United States. They occur at night, and get their name from the fact that they are prepared in one twelve-hour day, the debaters receiving the question at 8 A.M., and debating it at 8 P.M. the same day.

* * *

The first class ever graduated by the five-year-old school of engineering at Southern Methodist University, received diplomas at

the 1930 June commencement exercises, according to Dr. C. C. Selcman, president of the university. Dr. C. E. Grunsky, of San Francisco, internationally known engineer, was invited to deliver the commencement address, in honor of the seventeen members of the graduating class, and the Rev. Robert Eugene Goodrich, pastor of First Methodist Episcopal Church, South, at Shreveport, La., preached the commencement address.

* * *

Emory University students get something for nothing, according to figures compiled by the treasurer's office. Only thirty-seven per cent of the actual cost of their education is paid by the students, the remaining sixty-three per cent being furnished by income from the university's endowments and by special gifts.

* * *

The faculties of Kidd-Key, Southern Methodist Junior College, Sherman, Tex., and Austin Southern Presbyterian Senior College, will be strengthened next year by a co-operative plan between the two schools, according to Dr. Edwin Kidd, president of Kidd-Key College. Both schools will maintain their identity and separate faculties, but students of both institutions will do academic work at Austin and fine arts at Kidd-Key. Student publications and certain student organizations will function for both schools, practically all duplication in courses will be eliminated, and all girl students will be housed in the dormitories of Kidd-Key. Money saved by cutting down on overhead expenses in this way, will be used to strengthen the faculties.

* * *

Dr. W. B. Gates, president of Blackstone College, Blackstone, Va., recently presented the college with

Christian Education Magazine

a pipe organ in memory of his mother. As a result of the gift, four courses will be offered in pipe organ instruction next year, ranging from easy exercises for beginners to the preparation of recital programs.

* * *

Four well-known educators will join the faculty of Duke University, Durham, N. C., this fall, it is announced by Dr. W. P. Few, president. Dr. George T. Hargitt, professor of zoology in the University of Syracuse, will teach in the zoology department; Prof. Alban G. Widgery, of Cornell University, will give courses in philosophy; Dr. Katherine Gilbert, for twenty years a well-known writer and teacher of philosophical subjects, will teach philoso-

phy; and Dr. Helge Lundholm, Swedish scientist, will be associated with the zoology department.

* * *

Dr. J. L. McGhee, professor of bio-chemistry, at Emory University, Atlanta, Ga., has received a donation of five hundred dollars from the National Research Council, of Washington, D. C., to assist in his investigations into the use of metalized milk as a treatment of anemia. His experiments have attracted nation-wide attention, and a test diet of metalized milk furnished by Dr. McGhee and the Emory department of bio-chemistry, is now being used by over two hundred anemic people in various cotton mill centers of the south.



LANDER COLLEGE IN THE DISTANCE

ETERNAL MONUMENTS



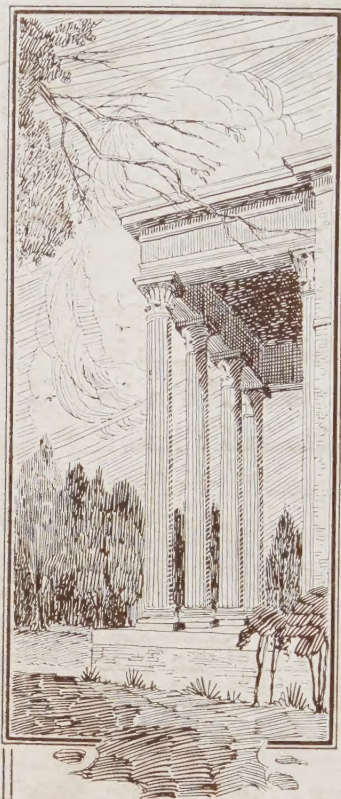
BISHOP McDOWELL tells of an old planter who, bereft of his sons slain in war, sat in a college chapel. As he watched the students file in he had a vision of the never ending procession of students through the years.

He said to himself: "These will go, others will come. I will deed my farm to this college, then, by the grace of God, I shall be here while the world stands.

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Hite's "The Effective Christian College"